2: Schapera E-4, 5 (no date) 1930
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and other odds and ends are also worn as finery or as charms. But formerly armlets of ivory and copper were found among the men, while the women wore iron and copper rings and armlets, as well as necklaces of ostrich eggshell beads, teeth, or shells. Frequently also they sewed strips of raw hide round their legs in the form of rings, which, when dry, rattled against each other and made a noise when they moved. Copper trinkets and rings were worn in the ears by people of both sexes, or were attached freely to the knots of their hair. All these have now given place to glass beads, glass or wire bangles, and similar objects obtained from European traders.

Washing in water was rarely met with, and was certainly by no means customary. The toilet was performed with moist cow-dung rubbed plentifully all over the body, allowed to dry slightly, and then rolled off in lumps with the palm of the hand. To give the skin suppleness it was also generally rubbed with fat, kept in small receptacles of horn covered with leather and often carried about on the person. The women especially would smear the whole body with it, the men at least the face, scalp, hands, and arms. Both men and women also freely used *buchu*; the men powdered mainly the neck and the armpits, the women the whole body. The powder was kept in small tortoise-shell boxes, made by closing with resin the openings at the back of the shell and at the sides, so that a vessel remained with only one opening, that for the head. In Kolb's time the women would on festive occasions paint red spots on the forehead, cheek, and chin; and even to-day among the Naman the girls on such occasions still paint various patterns on their faces with a mixture of fat and the powder ground from a soft red stone such as haematite. There was no special style of dressing the hair, although occasionally part of the scalp was shaved clean and the remaining knots decorated with all sorts of small trinkets.

Bodily Mutilations

Bushmen

Various forms of bodily mutilation are practised by the Bushmen. Perhaps the best known of these is the removal of a finger joint, as a rule that of one of the little fingers. The older writers on the Southern Bushmen frequently mention it as occurring in some men and women, as well as in children, but it is not universally found.[1] The

[1] E.g. Barrow, *Travels in S. Africa*, vol. i, 289; Arbousset, *Voyage d'Exploration au ... Cap de Bonne-Espérance*, 493; Bleek and Lloyd, *Bushman Folklore*, 329; G. Thompson, *Travels ... in S. Africa*, i, 43.

2: Schapera E-4, 5 (no date) 1930
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joint is usually removed during childhood, and the custom appears to be associated with some magical belief. One of Miss Lloyd's informants stated that the joint is cut off with a reed before the child sucks at all, and that the motive underlying the custom is that the child should live to grow up.[1] Other writers add that the operation is performed only on a child whose predecessor has died young, and is intended to protect it from a similar fate.[2] Various other interpretations have been given of the custom, but the one just mentioned appears to be the most probable. This form of mutilation does not seem to occur to any extent in the Northern tribes. Seiner found it in a few persons among the Kung, but states that it was exceptional,[3] and there is no other record of its occurrence in these tribes.

Barrow further mentions that in a large band of Bushmen seen by him in the midlands of the Cape all the men had a small piece of wood or porcupine quill inserted through the perforated septum of the nose.[4] This practice is not reported definitely by any of the other writers on the Southern Bushmen, although it is hinted at by Bleek and Lloyd.[5] Hahn, however, speaks of it as occurring in a Bushman tribe in the South-West Kalahari, whom he therefore names "Nasenstockträger",[6] and recently Pöch has published the photograph of a woman from the waterhole/kang in the Southern Kalahari, in which it is seen very clearly.[7]

In the majority of Northern Bushmen at the present time, and especially in the North-Western tribes, the most widespread form of mutilation is scarification, which was quite unknown among the tribes south of the Molopo.[8] Small cuts about an inch long are made in the skin, and ash black or other colouring matter is rubbed into the wounds, producing a slight but noticeable scar. In the women they are said to be made mostly for ornament only, on the face, thighs, and buttocks, but among the !O Kung of Angola they are also made in connection with the puberty ceremony for girls. In the men some of the cuts may also be purely ornamental, but many of them are definitely related to social and hunting observances. Thus all Naron, Auen, and Kung have a vertical cut or cuts between the eyebrows,

[1] Lloyd, *Bushman Material Collected*, p. 17.
[2] Arbousset, loc. cit.; Thompson, loc. cit.
[3] "Bereisung der Omaheke," 290
[4] Op. cit., vol. i, 276.
[5] *Bushman Folklore*, 329.
[6] "Die Buschmänner," 66.
[7] "Ergebnisse meiner Kalahari-Reisen," pl. v, fig. 2.
[8] Passarge, *Die Buschmänner*, 101, 108–9; Kaufmann, "Die Auin," 141–2; Werner, "Ueber die Heikum- und Kungbuschleute," 245–6; D. F. Bleek, "Buschmänner von Angola," 51; *idem*, *The Naron*, 10–11.